and, second, they are dealing with a woman who submits to their caprices more easily than a woman of their race and whom they can change at will. Children born of these concubinages are free but are not members of their father's class. The latter recognizes them as his, but they are morally considered slaves. However, they can inherit from their father.

/171/ Tuareg women of the noble class who have relations with the Iklan are discredited among their own people. But the case is not very rare, it seems, particularly since a legend maintains that the relations between Imochar women and captives are sterile.

The Iklan have very corrupt mores and practice pederasty and other vices. To steal and lie is instinctive for them, defects found for that matter in most of the Sudanese Negroes.

Thus, when they keep goats in the pasture, they are accustomed to sucking them. Therefore, in some camps they never receive any milk since it is rightfully presumed that they have served themselves first. Some masters, to protect themselves from these thefts, do not hesitate to padlock the mouths of the herdsmen by perforating their lips. A few years ago, there was still an old woman in the Ahaggar who had suffered this mutilation.

They live very familiarly with their masters, and some have deserved their confidence, either by their intelligence or by their courage during raids. The former amenokal of the Ahaggar, Moussa ag Amastan, was always accompanied by his Negro Chernach, and the feats of war that they accomplished together are still the object of the most marvelous tales during camp nights.

A slave may ask to change masters when he is mistreated or when he hopes for more advantages. Since the Tuareg generally does not want to be separated from his slave with no recompense, the slave resorts to a subterfuge which consists in cutting off the ear of an animal from the herd of the master to whom he wishes henceforth to belong, or committing some other depredation of the same sort. This offense brings about a right of life or death over the slave who commits it, on the part of the injured party. In practice, according to the accepted custom, this slave automatically becomes

836 pure until her marriage," said Dr. Vermale elsewhere. "Those are sentiments which the Tuareg do not understand. Thus, as soon as she is nubile, she goes to the ohal and it is not long before she is deflowered. Virginity does not exist and has no representative value in the eyes of the Tuareg." (2) Indeed, the women are

2. Op. cit., p. 171.

more or less easy. Some give themselves to the first comer; others grant their favors to only a small group of friends. To grant them [839 577] only to a single person, however, would be judged in very bad taste and a sign of perversion.

[554] No one finds fault with their free mores, on the condition that they let themselves be courted only by men of a social condition equal to their own. Some women let themselves be courted by slaves and that is considered a shame for them.

842 /290/ One may be astonished that unwed mothers are not more numerous with such dissolute mores. Contraception is com- [833] monly used, and, as Dr. Foley said, effusio seminis inter crura is probably the frequent conclusion of the nocturnal rendezvous after the ahal. (1) These restrictive measures must not be unre-

1. Moeurs et médecine des Touaregs de l'Ahaggar /Ahaggar Tuareg Mores and Medicine/, p. 56.

lated to the low birth rate of the Tuareg, and it is quite possible that the married Tuareg woman continues to practice them.

847 Bearing children out of wedlock and bastardy (agama) are the [848] object of public discredit. The Tuareg rarely practice abortion, but infanticides used to be quite numerous, and no one thought of being offended by them. When a woman finds herself pregnant

584 /143/ There is a language of the hands which supplements the conversation of the ahal; here are several examples. Having taken the woman's hand with fingers interlocked, to place one's thumb against the end of her thumb means: "I desire you very much." To trace a circle in the palm of the hand, pressing the index finger in the center of the circle, is to ask for an intimate union. The woman thus solicited takes the hand of her suitor and traces a line with the back of her index finger going from the wrist toward the fingers, which means: "I refuse." But if having done this, she traces another one in the other direction, it means: "Leave with your friends and come back alone."

584 833 Once alone with his girl friend, the young Targui will continue to pay his court, sometimes platonic, often less so. Putting their faces together, nostril against nostril, they breathe together. This type of kiss is known for the mouth too but is little practiced. Manual caresses follow the kisses. The men often stop at this stage with virgins, for they know how to "recognize a virgin by her walk, her bearing, the firmness of her breasts, and the reflex of her Achilles tendon!" The Tuareg know other caresses which satisfy the senses but respect physical virginity.

838 It must be noted that homosexuality, male or female, is unknown among the Tuareg.

839 It is said that bestiality, although very rare, does exist; but supposedly it is practiced as a remedy for venereal diseases.

These sexual customs make it possible to understand the stability of the Tuareg, who, although Moslems, do not suffer from suppressed desires. Rape does not exist, and when a woman refuses a man, he never insists, nor will he show himself jealous of a more successful comrade. Let us add that they are absolutely discreet about their relations with women. It is in these manifestations of the intimate life that one sees the prestige enjoyed by the Tuareg woman.